THE NEW UNITARIAN

MARCH, 1906

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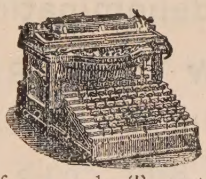

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THE NEW UNITARIAN

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THAT is good word coming to us from all sides, just now, of increase in Unitarian congregations. Conspicuously notable is the increase in at least three churches in greater New York. At Toronto we learn of "people turned away" from evening service for lack of seats; at Washington, D. C., of "crowding audiences", also for a series of evening services; from New Jersey suburbs, of "congregations doubled", or "largest congregations we have ever had", or "notable growth in attendance since September"; and from the South, "surprising interest in number of visitors," etc. It seems to be the general condition prevailing throughout the Middle States, at any rate, and doubtless beyond.

What does it signify? In nearly every case the church reporting deems its case peculiar:—a new minister, a special course of timely sermons, the renovation of a church, and the like. But a Department Secretary, reviewing many separate instances, quickly discovers that local circumstances cannot explain so general a change. Is it the result of the discussion over our exclusion from the Church Federation? Or simply product of a year of general prosperity in material things? Or reflex outcome of the great revival movements going on in so many places now?

Certainly the energetic endeavors of our evangelical friends to urge revival movements, this season, deserve comment. Schenectady's great revival of last winter is still talked about; all through New York state concerted efforts for a general spiritual awakening are urged continuously. New Jersey is being almost "systematically worked" for the cause of religion, and the great English revivalists, Torrey and Alexander, are now at Philadelphia, after a vigorous season at Toronto.

We rejoice in any effort which may quicken men's interest in the cause of religion. We delight to note that these recent movements have been comparatively free from extravagant and unwholesome features which used to characterize great revivals, and have more frankly ethical direction. We are not disturbed that in almost every case a more or less direct attack on Unitarianism or the things our faith involves has attended these meetings. The folly we deplore but we grow upon such treatment. We eagerly desire that men's attention may be called to the fact that such a church as ours exist; that it identifies religion with common sense, and that its method of religious faith is frankly squared with the latest development of Science and Biblical research. Our friends are kind when they abuse us.

Not long ago *The Christian Register* published an article by Prof. Christie of the Meadville School on Ordination to the ministry. In it was presented incisively and attractively a view involving radical departure from all congregational tradition.

We are not troubled by this circumstance. THE NEW UNITARIAN frankly asserts its conviction that congregational usage can be fettered by no yoke of "tradition" in the face of present day demands. But the significant fact is that this undisguised appeal for abandonment of the congregational theory of Christian ordination has provoked not a ripple of discussion or protest. Does this mean that we all acknowledge without regret the passing of "pure congregationalism"; or consent, by default, to this particular encroachment on a time-honored principle? Or is this but one more indication that we have lost, through disuse, the habit of open discussion of issues vitally important to our denominational development?

The issue is not merely academic. The custom grows for graduating classes from Harvard Divinity School to receive ordination together at King's Chapel, regardless of call to specific charges. We understand that this custom is to have reinforcement by a similar service for the graduates of the Meadville School, this year, also at King's Chapel. The custom is beautiful and we like it. But is it wise to bring about such radical revolution in congregational theory, *simply by the drift of unheeded custom?*

We have indeed our point of protest which we make explicit. All love King's Chapel and venerate its noble tradition. But if the ordination of our young men by new adjustment of congregational ideal is not from the hands of independent congregations and for a specific charge, but from the Unitarian Church as a whole, and for service in the unrestricted fellowship of our faith, is it either logical or wholesome that this general service of consecration should be cast in a form wholly unrepresentative of the general spirit and method of our Unitarian ministry? The King's Chapel service is beautiful

but it is not representative. Our young ministers are enlisted for the service of a fellowship of churches amongst whom King's Chapel is unique and exceptional in custom and traditions, because of its local circumstance. It is a noble temple in which to hold such service; but we vigorously insist that the King's Chapel manner of service is not fitting nor congruous, *because not typical*, for general ordination to our Unitarian ministry.

We regret that the Rev. Harry E. Gilchrist feels obliged through stress of other duties, to discontinue his connection with THE NEW UNITARIAN, as Associate Editor. Our debt to him is very great. It was he who first made THE NEW UNITARIAN immediately possible, by bringing publisher and editor into relations with one another; while his unstinted interest, sagacious council, and tireless industry had no small part in the preparation of the initial number.

Hereafter correspondents are requested to send news items as well as all other material directly to the New York Headquarters, 104 East 20th St.

THE AMERICAN UNITARIAN ASSOCIATION.

Our heritage from Puritan congregationalism is a noble one, never to be surrendered in its essential glory. But 17th century congregationalism can hardly meet the complex conditions of the 20th century without significant modifications. Perhaps the most significant is the place which the American Unitarian Association has come to hold in our denominational polity.

Originally the A. U. A. was but a snugly organized "Home Missions Society",—a close corporation made up of self-selected members banded unselfishly together to further the cause of "pure Christianity." Technically the Association stands today as one of the several organizations sharing in our denominational work: — represented in our National Conference, precisely as the Sunday School Society, or Cape Cod Conference, or the "Second Congregational Meeting-house of Nantucket",—by its three delegates. But in actual fact it is now generally recognized as being the executive head of our denomination. Its officers are looked to as "the Administration", and their leadership is frankly avowed by themselves, and by a large proportion of our ministers and laymen, to be not simply one of missionary direction, but spiritual and vital in all interests of our denominational life.

This of course is not Puritan congregationalism; and conservative old-timers now and then growl a bit, and talk of alarming perils involved. We make no arguments in the matter; but accepting what has come to pass as perhaps inevitable, ask whether this radical adjustment of an unworkable congregational polity of former times to the exigencies of the present does not need yet further adjustment, before its method is finally approved.

Certainly the now accepted position of the A. U. A. is illogical. It is only partially—one may say even ficticiously, — representative of our churches. Its officers are not elected by the whole body or the delegates of such. Delegates from some of our churches, meeting certain financial requirements, may participate in annual meetings; but at best they participate only as a minority

amongst a great body of life-members mostly residing in the vicinity of Boston.

Of course the responsible factor in administrative work is the Board of Directors, and so far as its membership can be made virtually representative of the whole, our instincts of congregational democracy may be satisfied. A wise by-law distributes these directors geographically in a rational proportion, and the spirit of their actual accomplishment has of late years been generously comprehensive of the needs and conditions of all sections. Yet the fact remains that this body which so largely assumes denominational headship is not the selection of the whole denomination, or responsible to it.

Can a better adjustment be made?

We have no radical reform to urge. The A. U. A. cannot easily be transformed into an elective National Assembly, or merged in the National Conference of Unitarian churches now existing, without doing violence to its constitution. The one modification really desirable is that its officers and directors become actually representative as the virtual if not technical selection of the whole body.

How are they now selected? Practically by the suffrages of the members of the Association, both life and delegate, scattered all over the country, whether attending the annual meeting or not, through a very intelligently devised method of nomination. This is an excellent approximation to the end desired; but it has serious defect. At the time when nominations are voted on, few of the churches have actually selected their delegates, and those selected are chosen not because they are precisely representative, but because circumstance makes a probable visit to Boston about that time convenient. The vast majority of votes cast for nominations are the votes of life-members and therefore not representative at all.

Cannot a closer approximation be secured?

Remember the issue is first of nominations merely. But assuming that the voting members at the annual meeting, though organized on a non-representative scheme through the necessity of the case, will stand by any definite representative expression of the will of the whole denomination, we may consider nomination as virtual election. Suppose the Association, voluntarily, as within its legal right, institute a "nominating electorate" frankly outside of its own membership: for instance, (and this is only one suggestion) make, 1) the minister, 2) the president of the board of trustees (or equivalent officer) and 3) (let us say) the president of the Woman's Branch Alliance (or equivalent woman's organization) in each church contributing to the A. U. A., the recognized representative of the church in expressing "nominating preference" for officers and directors, *with no one else to vote on the nominating ballot;*— would we not thus get close to a vital and simple expression of representative choice?

The machinery for preparing ballots for these nominations might remain practically as at present; no organic change of constitution would be necessary; actual election would still remain with the legal members of the Association, and delegates for attendance would be chosen by churches as heretofore. But the *actual selection* of our denominational leaders and directors would fall upon a body of men and women *seriously representative* because vitally engaged in the active work of churches.

THE NEW UNITARIAN commends this proposition to our readers for their consideration and frank discussion.

Is Ours an Unbelieving Age?

BY REV. J. T. SUNDERLAND

I do not believe that ours is an age that we have any right to call, as is so often done, a pre-eminently skeptical or unbelieving or irreligious age. I do not believe that religious faith is disappearing or showing any sign of disappearing. No doubt religion tends to change its form and to manifest itself in somewhat different ways from those of the past. No doubt there is a growing distrust of much that has been associated, with and even that has called itself religion. No doubt, too, there is much of that kind of practical materialism which forgets the higher things of life through absorption in money making and business and pleasure-seeking and the lower things of life. But, among the people in general, I do not believe that the dominant desire, or the increasing desire, is for no religion, or for less religion than the past has had, but rather for a better religion; that is, a religion higher, purer, more reasonable, more practical, more in harmony with the intelligence of the time, more alive to the real and deep and felt needs of men to-day.

Men have declared that our age is full of religious unbelief because of our science, for science, they have said, tends to produce skepticism. I do not think so. Science tends to make men ask for reasonable things to believe; I do not think it tends to make them unbelievers or skeptics. Our churches judge blindly in this matter. The trouble with our churches is that they hold on to so many things which, in the progress of human knowledge, have been passed by! They treat men as if they still lived in the Middle ages. They ask men to believe in so many things that are fictitious, or incredible, or irrational, or unethical! Offer men true things to believe, great things, worthy things, things that come bringing in their hands evidences that they are realities and not fictions, and men were never more ready or eager to believe than now. Men want to believe, are hungry to believe, but they are not willing to believe without evidence. The call of the new time is a call not to faithlessness, but to faith. But it must be faith in the highest things.

Religion never needed prophet-souls more than now. It needs Abrahams who dare to leave the old home and the old land and go out into the unknown, following the divine voice. It needs many a Moses to lead those who are in soul-bondage to new Canaans of freedom. It needs Isaiahs, Michas, John the Baptists, Jesuses, Pauls, whose mottoes shall be, Leaving the things that are behind, we press forward to the things that are before, believing that God has some better thing and forever some better thing for those who dare to be true to the light which God is all the while letting shine for men.

Protestants honor Luther for leading so bravely as he did the great sixteenth century Reformation. Have we no Luthers to-day? The men who are leading our Biblical scholarship, whom we sometimes call our higher critics, who are pouring such vast new light upon the Bible—these are our Luthers. The men who accept Evolution and are going forward to re-shape the religious

thinking of the age under the illumination of that great conception—they are our Luthers. The men who, looking over beyond the boundaries of Christendom and seeing other religious faiths, which nourish deep and sincere piety in the hearts of men, and seeing other sacred books which teach noble and uplifting truth, dare to tell us that we must have a doctrine of inspiration and revelation that will include those faiths and those sacred scriptures, as well as our own—they are the Luthers of our time. The men who are earnestly leading in the needed work of carrying reason and ethical standards and practical service of humanity into the Christianity of our churches, these are our Luthers.

The religious world to-day is in much confusion of thought, because ours is a time of many overturnings. What is the way out of the confusion? The weak man says, Retreat. The coward says, Retreat. The infidel, the faithless man, says, Go back. The strong man says, Advance. The brave man says, Advance. The man of real faith says, Believe in the truth; keep the open mind; dare, take the hand of God, and go forward.

No, ours is not an unbelieving age; it is an age seeking truer and worthier things to believe.

Bearing Witness to the Truth

BY REV. ELIZABETH PADGHAM

I AM tired of the apologetic tone in speaking of the Unitarian movement as a new movement. Little as I believe in aggressive self-glorification, I would yet appeal to every one with Unitarian sympathies to know our history, and gain the confidence and faith-strengthening power that will come from that knowledge. For in very truth we are "heirs of all the ages " We who believe with Paul that "there is one God and Father of all, who is above all and through all and in you all," have as the founder of our faith Paul's teacher and our teacher, Jesus of Nazareth. We are heirs, too, as Jesus was heir, to the monotheistic faith resulting from the religious development always tending upward, of the ancient Hebrew prophets.

Jesus founded no church, but without creed or ritual taught the Fatherhood of God and the brotherhood of man. Therefore it was fitting that the Unitarian churches, looking back through creed-making, church-organizing centuries to seek for the simple religion of Jesus, if haply they might find it, should express their bond of union in these few words,—"These churches accept the religion of Jesus, holding in accordance with his teaching, that practical religion is summed up in love to God and love to man."

But there is another weakness which is prevalent among Unitarians. They keep their religious views to themselves.

We do not as a church approve of proselyting. But does that excuse us as individuals for keeping as silent in regard to what we believe, as the average Unitarian does?

I am not advocating theological controversies. What I do plead for, is that each one of us shall feel a responsibility as a Unitarian, to bear witness to the

truth, to be a worthy heir of our glorious history. And this I plead, not with the idea of making Unitarians, of increasing our body at all, but that the beauty of our religion, a practical religion for life, may be better known, and those hungering for just what we have to offer may the more easily find it. We pity our critics because we say they simply do not understand, and we congratulate ourselves that we have learned to accept harsh criticism without malice or anger. It is true that oftentimes if we were better known these things would not be said, but does not the blame lie with us as individuals that there are so many who do not nnderstand? Is it enough for us to shrug our shoulders and say "what does it matter how they criticize? It cannot really hurt the faith we love." No, it cannot undermine that faith, but how about our bearing witness to that faith? Isn't there an individual responsibility there?

How many times we hear people say that they do not know what Unitarians believe, or betraying their ignorance in some less direct way? Yet they know Unitarians; often even have Unitarian friends; it must be, then, that these friends have never found a way to bear witness that Unitarians sum up their religion in love to God and love to man. It is such a little thing to say yet it would enlighten so many. But we keep silent as a rule and people do not know. In a town where there had been a Unitarian church for nine years, I found that teachers in the class-room at school were teaching children that Unitarians did not believe in God. Was it not to the shame of the individual attendants of that church that for all those years the general opinion had been allowed to be so unenlightened that a teacher in one of the higher grades could believe she was teaching a truth when she told her pupils that Unitarians did not believe in God? The great bulwark of our faith is the Fatherhood of God. Why keep so silent about it?

Here are groups of churches that, if they believe anything, believe in the divinity of Jesus. It has been said, and I believe truly, that there is probably no other church that preaches so insistently, so constantly, of the divinity of Jesus, as the Unitarian church. From such a belief we strengthen our faith in the ideal destiny of all men of ourselves. Yet it is no uncommon thing to be told that Unitarians do not believe in the divinity of Jesus. We cannot expect these critics, who do not really care, to come to our churches to find out what we believe, but where there are individual Unitarians, it should be well known, throughout the community, that we do believe in the *divinity* of Jesus, but not in his deity.

If we were not so indifferently silent, I doubt whether there would be so many absurd questions asked about us as these: "Why do you keep Christmas Day?" "Do you read the Bible in your church?" "You never pray in church, do you?" "Unitarians don't believe in prayer," and so on. Perhaps you tell me that it does not matter if we are not understood, and perhaps it does not hurt you or me—but some are more sensitive than we, and it does very often hurt our young people. Then too where is the merit in being unnecessarily misjudged? We are simply narrowing our field of action. If we have a beautiful thing we should *want* to share it.

I think I shall never forget the relief and happiness that came to a young girl to whom in conversation I happened

to disclose some of my Unitarian views. These same conclusions she had reached by her own effort, but living in a place where there was no Unitarian church she knew nothing about such an association. She simply knew that she could no longer belong to the church in which she had been brought up and so accepted the name of infidel given her by her family and friends. It was a real sorrow to her to be a religious outcast, but until we met she had not heard of Unitarians, of the association whose members are held together for worship, and to promote truth, righteousness and love. It was a revelation to her to learn that her ideas about God and man and their relation to each other were religious and that holding them she might still enjoy the privilege of membership in a church home. Since then I have found that this is no uncommon case. Yet how shall these people know that they can find the fellowship they need if we who are Unitarians are so over-timid in making our position known? People all around us have a hungering for just what we have to give, but they don't know where to go to find satisfaction. We must not in silence wait for them tc seek or stumble upon the church by chance, the minister cannot come in contact with every one, and so a duty rests upon each Unitarian to stand for his religious faith frankly, in no apologetic way, though in no aggressive mood.

Enough has been said as to what Unitarians do *not* believe, let us put the weight of emphasis upon what Unitarians *do* believe.

Miracles From a Unitarian Standpoint

BY REV. CHARLES E. PARK

THERE are two principal theories among theologians regarding the government of our universe. One theory asserts that this universe is governed by a series of Special Providences; that is to say, that each phenomenon of Nature, each activity of the elements, each event in life, however commonplace, is the result of an especial command from God. God does not confine himself to a consistent policy. He does not necessarily follow his own precedents. He is not limited to one stated method of operation. If the sun rises to-morrow morning, it will be because God has given it special orders to do so. If the tides shall ebb and flow to-morrow, it will be because they shall have received instructions to that effect from God. The universe is momentarily in his control, subject to his humors, and if his humor should change, the world must be influenced in corresponding measure.

The other theory asserts that this universe is governed by a system of established and eternal law. Our world is but a fraction in a vast universal Cosmos, wherein every moment or activity possesses its stated and reliable cause. Perhaps the chief characteristic of the Unitarian's theology is his hearty acquiescence in his theory of Universal Cosmos. The Unitarian affirms it as his positive belief, that there is in all God's processes, from least to greatest, a trustworthy system, a dependable order, a reliable regularity.

The Unitarian positively affirms that the sequence of Cause and

Effect, in God's Universe, is always faultless, always exact, always inevitable. There can be no irregularity in God's processes. There can be no freakishness in the operation of his laws. There can be no slip nor halt in the running of his eternal machinery of cause and effect. The Unitarian is supremely confident that a certain parentage of definite causes will invariably yield the same result, and that the slightest variation in the nature or extent of that result is impossible so long as the causes remain the same. He knows that a ripe apple will fall from its branch to the ground—not sometimes, but every time. He knows that the child who thrusts his naked hand into the flame will suffer—not once or twice, but every time that action is committed. He knows that oxygen and carbon, if brought together by any of the approved methods of chemical combination, will unite, invariably. He knows that the sun will rise to-morrow; that day will follow night; that spring will follow winter; that the tides will follow the moon, without pause or intermission, so long as law is law, and so long as the present causes which govern these phenomena remain the same. He knows that as the world sows so shall the world reap, whether the terms be used literally or figuratively, through all Eternity.

A second great Unitarian affirmation is this: that man's highest duty and strongest instinct is self-realization. True to the spirit of Christ's own words, where he said that he had come that men might have life, and have it more abundantly, the Unitarian conceives it to be his God-given task to secure for himself and all mankind the highest form of life, the richest happiness, the most abundant scope and power which it is possible for mortals to possess. He waits and labors for the day when every human capability shall be developed to its utmost stretch, and every human possibility shall be fully realized. His holiest purpose in life is one of human self-realization, in the highest and most universal sense.

In order to attain this end, he finds, from observation and experience, that two things are necessary—knowledge and obedience; knowledge of the great surrounding circumstance in which his life is involved, and obedience to the warnings and regulations of that circumstance; knowledge of the laws and causes which control his fate, either to make it or mar it, and obedience to those laws and causes. Upon these two conditions hang his fortune. He is taught by history that in every age or place, those forms of life which conformed most exactly to their environment, were the ones to prosper most, and endure longest. He applies the same principle to himself. He assures himself that the only way for man to secure life in its richness and abundance is to conform to his present environment; to evade its dangers and pitfalls; to yield to its demands; to supply its requirements. The society which can most perfectly live that life of obedience will be the happiest and most permanent society. But before he can obey, he must know what to obey. Before he can conform to his environment, he must know what that environment is. Knowledge goes before obedience, and the acquisition of knowledge therefore becomes one of man's most imperative tasks. He must know the world in which he lives. He must know its laws, its regulations, its warnings, its opportunities. Having come to know his environment, he must obey. And as a

result of his perfect knowledge and his perfect obedience, he will, as he believes, enjoy the perfect human life.

The Unitarian bases his only hope of man's ultimately attaining a perfect knowledge of God's laws and processes, upon his conviction that those laws and processes are stationary and reliable. The bare fact that the laws of this universe always operate in a certain trustworthy and established fashion gives thus the only assurance that they may be sometime understood; whereas were there anything whimsical or irregular or freakish in their operation, all hope of man's ever wholly understanding them would be destroyed.

The hunter in the southern swamps, groping his way at night to his cheery camp-fire, sometimes sees a bright flame burning invitingly at a distance. He flounders his way towards it through briars and morass, and when he thinks himself almost within reach, it vanishes and reappears to one side. In perplexity, he turns in this new direction wondering how he got so confused, and flounders on. Again the flame eludes him, vanishing and reappearing in a new spot, and again the bewildered hunter turns and follows. The cruel game goes on until the exhausted man sinks down in despair, realizing that he has been pursuing a fickle Will-o'-the-Wisp, and that he is hopelessly lost.

It is so with man's attainment of knowledge. So long as the laws which he seeks to learn are regular and reliable in their operation, man may some day grope his painful way to them and learn them, and possess them. But if those laws are intermittent, if those processes by which God rules this world are irregular in their workings, sometimes in effect and sometimes set aside, then man's hope of ever finding and possessing those laws and operations falls crashing to the ground; and with that hope there falls all chance of ever yielding that obedience which shall make man's perfect happiness possible. It was only because the apple always fell to the ground that the law of gravitation was discovered. If the apple had flown upwards once or twice, man might be in ignorance of the theory which explains the order of the solar system. It was only because the child's naked hand was always burned when it touched the flame that man learned the wisdom of keeping away from fire. If those little fingers had been permitted to tingle with pleasure sometimes, man to-day might be taking disastrous chances with fire. It was only because carbon and oxygen always united when brought into combination that the law of chemical affinities was discovered. Had they occasionally failed to unite, man might still be groping about for that principle. The Unitarian does not deny the omnipotence of God. He does not deny that God can make the ripe apple fall upwards, or the little child play unharmed with the ember, like Shadrach, Meshach, and Abednego. He does not deny that God can keep the atoms of oxygen and carbon apart, or that he can give any one of those startling, melodramatic proofs of his omnipotence that child-like man at one time so earnestly craved. But the Unitarian does assert that God is too generous and too benevolent to taint the regularity of his processes with such malicious interludes, or to shatter the continuity of human observation by such disastrous exceptions. It is doubtless a self-imposed restraint, but the Unitarian insists that there is this restraint of entire consistency, of unbroken and unbreakable regularity in all that God does, or per-

mits. Each cause must have its faithful result. Each dynamic or combination of dynamics must have its reliable effect.

Here then are two great Unitarian affirmations: first, that God's universe is a universe of order; whose laws are always reliable and regular. Second, that man's duty is to know this universe, to learn its laws, to discover its requirements; and having gained this knowledge, to live a life of complete conformity and obedience, and thereby fulfill his great purpose of self-realization. Human self-realization depends upon obedience to the law of God. Obedience to the law depends upon knowledge of the law. Knowledge of the law depends upon the reliability of the law.

What is a miracle? The dictionary gives two meanings. First, a miracle is simply a wonder, a wonderful thing. Second, and more specifically, a miracle is an event or effect contrary to the established course of things: a deviation from the laws of nature.

With the first definition of miracle, neither the Unitarian nor any one else can find any quarrel. But if by miracle we mean a deviation from the laws of Nature and of God, an interruption of those laws, a temporary setting aside of those processes, a result obtained not through natural causes but contrary to and in spite of natural causes, then the Unitarian must say that he simply cannot and does not believe in miracles.

There is nothing more completely antagonistic to these two great Unitarian affirmations than the conception of a miracle. There is nothing which he regards with such hostility, nothing which he denies with such vehemence as the idea that God ever has or ever should call a halt in the least phase or fraction of his system of immutable law, and allow something to be done contrary to that law. In short the Unitarian stands boldly forth and declares it as his firm belief that this fair world never has, in all the ages of its existence, witnessed a miracle, and never will. It has never seen a result brought about without the full operation of adequate natural causes, working in lawful and natural ways. It has never witnessed the slightest, the most transient abrogation of God's law. It has never given birth to an event or result, however small, save through the regular medium of a full parentage of lawful causes.

The Unitarian takes this stand unflinchingly, in spite of the apparent testimony of many old and cherished records, because he has so much at stake. For if once the miracle is allowed and accepted in this world, then the reliability of God's law vanishes. That law becomes freakish and untrustworthy, a Will-o'-the-Wisp, flirting with man, flaunting him, mocking him and evading him. All hope of man's ever groping his way to that law, to learn it and possess it, and live by it, is gone. Knowledge becomes a farce, and obedience a huge ugly jest. And man's efforts towards the self-realization which knowledge and obedience shall bring are so much wasted energy. The Unitarian cannot contemplate this state of anarchy with any sort of equanimity. It is the introduction of this vicious miracle which reduces our wondrous world of law and order, to chaos and anarchy; and therefore the Unitarian heartily denies and denounces the miracle.

To sum up, there is simply no such thing as miracle in the Unitarian's

world. There is no such word in his vocabulary. There is no such conception possible to his mind. As Dr. Watts' famous old hymn has it:

> Laws which never can be broken
> For their guidance he hath made."

Let but a single miracle raise its baneful head amidst those laws, to defy them and set them at naught, and forthwith they are broken, and their guidance is turned into a taunt, and man's hope of some day winning peace and happiness through their knowledge and obedience is blighted.

Unitarian Beginnings Beyond the Hudson

(3)

TRENTON, N. Y.

I HAVE passed over, in the telling of comparatively great things, a modest chapter of perhaps a comparatively little thing, denominationally considered, which yet has, it seems to me, peculiar significance in the story of Unitarianism beyond the Hudson. Before the days of the Unitarian controversy in New England and the separation of the churches, before the establishment of societies in Baltimore, Charleston and New York City, there happened a very unique circumstance in a quiet little country town in northern New York. Northern New York is stalwartly Presbyterian, and doubtless will be, a half century after all the rest of the world has forgotten altogether that Calvinism ever was. But in the little town of Trenton, now calling itself Barneveld, is an original community church which dates from 1803, and has been never any thing else than Unitarian. The first settlers of this village were largely Hollanders at the beginning; and among them were men stalwartly imbued with the Dutch idea of personal and religious liberty and broad religious faiths,—especially Francis Van der Kemp. For some years after the settlement of the village there was no organized church, although there had doubtless been preaching there of a mildly Calvinistic tone. But in 1803 there was a meeting of citizens to take definite steps in the organization of a religious body. This was to be known as the United Protestant Religious Society of Trenton. Its basis of fellowship was to be defined by no theological tests, and believers of all shades of faith were welcomed to its services. It was peculiarly fortunate in its first pastor, Rev. John Sherman, who had been minister of a prosperous Congregational church in Mansfield, Conn., but there had found his theological views gradually changed; and had been led to publish a tract on the "Trinity" which played an interesting part in later Unitarian controversy. His people could not follow him in his change of views. By accident he was visiting in the vicinity of Trenton at this time, was invited to preach in this new unsectarian church, and a call ensued. When this church took to itself frankly the Unitarian name and position is not positively known; its position for many years was like that of many New England churches—the common community church of a whole people, with little discussion of theology, no controversy, only the attitude of open fellowship, tolerant liberty of thought, and emphasis on the value of character in religion.

It stands absolutely alone among churches beyond the Hudson in this respect.

MEADVILLE.

We pass from this story very naturally to that of the Meadville church, where too the influence of a son of the Holland spirit of sturdy independence proved the defining factor in its growth. Harm Jan Huidekoper was born in Hoogeveen, Holland, the year in which our Declaration of Independence was signed, and came to our free country twenty years later as agent of that same Holland Land Co. which Van der Kamp served. He established himself at Meadville then a small frontier town of western Pennsylvania, and there developed a most successful career for himself, and one not a little influential in the development of this section. Huidekoper had been brought up in strict Calvinistic faith, which he never questioned until one of life's great crisis came to him. "When I had become a father", he wrote, "and saw the time approaching when I should have to give religious instruction in religion" (alas, how few fathers of the present day have worries of this sort !) "I felt it my duty to give this subject a thorough examination. I accordingly commenced studying the scriptures as being the only safe rule of the Christian faith." Perhaps the direction of his study was shaped a little by the fact that about this time he heard a Unitarian sermon preached by John Campbell of Pittsburg at the dedication of a new church there, which put searching questions to this thoughtful man's soul. The result of his scriptural searchings at any rate proved a surprise to him. All the staunch dogmas which from boyhood's days had been held identical with Christian faith proved groundless: —trinity, total depravity, vicarious atonement, Biblical infallibility, were discovered to be unbiblical ideas; and the doughty Harm must needs find a way of bringing up five quick-witted children in a path of religious training very divergent from that of the established churches of his neighborhood.

Fortunately he had means, and indominable purpose, and the zeal of a new convert. Tutors of the larger faith were brought all the way from Harvard College to instruct his boys,—and these tutors, most of them students in divinity, were also used to propagate the gospel which Huidekoper had espoused. Services were sometimes held in the old log court-house, oftener in the Presbyterian church, at an afternoon hour;—not so freely because of unusual tolerance on the part of Presbyterian elders, perhaps, as because the Huidekoper family had property rights in the church edifice, which their money had so largely helped to sustain. In 1829 the Unitarian church of Meadville was organized, with Ephraim Peabody, (later of King's Chapel, and father of our Prof. Peabody) as first pastor. Vigorous controversy was naturally the order of the early days. Huidekoper did not hold Unitarianism as an esoteric faith by any means. Peabody had the ardent missionary zeal which seems to grow upon graduates from Divinity School in exact ratio with their distance from New England and its "cool manner". A spirited periodical, the "Unitarian Essayist", became the organ of the new faith. How this young church developed in strength from year to year, and how associated with it came the Meadville Divinity School, would be too long a chapter for this paper to recite. When we consider its comparative isolation and the vast sea of rampant Scotch,

Presbyterianism and Dutch Reform Calvinism which engulfs it on every side, we may well wonder at its persistent integrity of influence for Unitarian growth.

We may here pause to note one fact of interest. In recent years, Pennsylvania has been almost "the enemies' country" for liberal faith; the three churches in Philadelphia and the one church at Meadville being the sum total of our strength there up to fifteen or eighteen years ago, when the new church at Pittsburg was established. But in the early part of the century there was a fairly vigorous church already in Pittsburg, whose John Campbell was the minister first influencing Huidekoper for liberalism; and about the same time a church strong enough to dedicate a building was extant in Harrisburg, all record of which, however, seems now to be lost.

NEW ORLEANS.

Let our next recital be the fascinating story of that uniquely situated Unitarian church in the great metropolis of the South, the mother capital of that vast Louisiana territory the centenary of whose cession to the United States is celebrated in the great St. Louis Exposition. New Orleans certainly has no natural affinities with New England, and its traditions are not Puritan born. When it came into the Union it was of course French and Roman Catholic, and Protestantism entered slowly. Second among the Protestant churches there was the First Presbyterian, established in 1818 by a winsome son of Andover Theological School, Rev. Sylvester Learned,—who quickly gathered a large congregation. His career was short, however; less than two years after, he died: and then another Andover graduate, by name Theodore Clapp, visiting in Kentucky, and chancing to preach a sermon at a watering place in the hearing of some friends of this parish, was persuaded to go as a candidate there, and was finally, almost against his will, impressed into service.

Theodore Clapp is one of the most picturesque and interesting men that the Unitarian pulpit has ever contained; —versatile, eloquent, with a quick knowledge of common humanity, genial, impulsive, heroicly kind-hearted,—all New Orleans came to love him and his church was immensely popular. He went to New Orleans as a staunch Presbyterian; but many things set his alert mind questioning the warrants of his faith. Belief in eternal punishment crumbled first: total depravity, trinity, vicarious atonement, went to the dust, soon after. His method of research was simply Bible study; he went to Scripture first to fortify his traditional faiths and found instead that Scripture had faith of another sort to give him,—and he received it gladly.

When he became sure of his ground he took his church into his confidence, told them of his changed views, and gained their assent to listen to a series of sermons from the liberal point of view, before they should decide what to do about it. The plan worked well; the larger part of the congregation followed him; he severed connection with Presbyterianism, and his church took the name of First Congregational Church. At first Mr. Clapp did not avow Unitarianism because he had not yet discovered that he was Unitarian. That came two years later, when again he took his congregation frankly into his confidence, and as before they followed him faithfully.

I suspect the reason was not entirely because they were such sensible folk that truth once presented must be accepted. The greater reason was that Dr. Clapp was a great hero to them and whatever was right in his eyes, must be right indeed. Well might they revere the man. The fascination of his eloquence and the charm of his personality were well nigh irresistible; but New Orleans had a more heroic test for manly trueness than such. Every few years the great scourge of epidemic would sweep over the city,—the terror that walked in darkness and wasted at noonday; and the Christian pastor who then was faithful to his people, and held all people to be his people to whom he could possibly minister, was holy man of God indeed. Again and again did Parson Clapp prove his royalty here. One summer, utterly worn and half-sickened by the severity of his winter's work, he had fled to the White Mountains of New Hampshire for the absolute rest he needed, and had hardly arrived there, when word came that yellow fever had broken out at New Orleans. Without an hour's delay, he started back again, was there through all the terrors and weariness of another visitation, when nearly every other Protestant minister had fled. These were the things that made people trust that the spirit of God was verily upon the man who spoke for God, and when such a man becomes Unitarian, it is not so difficult to believe that Unitarianism is safe and holy stuff. So long as Dr. Clapp lived, the Unitarian church was the most popular Protestant church in the city. "Strangers visiting New Orleans", people said, "never left until they had been to the American Theatre, the French Opera, and to hear Parson Clapp preach." He was not a mighty thinker, perhaps, and his eloquence was not of the King's Chapel type; but it was effectual,—it rarely failed.

Unitarianism in Maine

BY REV. JOHN CARROLL PERKINS, D. D.

THE population of Maine by the last census was 694,466. This is not quite double the population in 1825, the year of the founding of the American Unitarian Association, the year of the birth of the Unitarian denomination. In 1825 there were eight Unitarian churches in Maine. There are at present twenty-five. While the population has doubled, our churches have increased threefold. This growth is significant when we consider that the increase in Maine's population for the past fifty years is chiefly a French or other Catholic increase at manufacturing centers. Several of our churches are open only in summer and are supported mainly by our "summer population." From any point of view Unitarianism in Maine has had a normal substantial growth.

Unitarianism came to Maine from Massachusetts of which it was a part until 1820. The ministers came from Harvard College. So far as I know, with one exception, the first minister of every Unitarian church before 1860, came from Harvard College. The first church to announce its Unitarianism was the First Parish in Portland. Just a century ago, that "parish," founded in 1718, voted to nonconcur in the action of the "church," calling one John Cod-

man to its ministry, on the ground that he was a Trinitarian, while they wanted a Unitarian.

Organized Unitarianism apart from a few minister's meetings began with the formation of the Unitarian Church Association of Maine, organized at Portland, but mainly under the influence of Rev. Sylvester Judd of Augusta. This association was lost in the conditions brought about by the Civil War. The present Maine conference of Unitarian churches was consummated at Waterville in 1864. It thus antedates all other conferences of our church and is the oldest association of Unitarian churches now existing in America.

The doctrines of liberal Christianity are very acceptable to Maine people. Many churches of the other sects have an influence cognate to that of Unitarianism. The four colleges of the state are liberal in their teaching and have furnished many of the foremost Unitarian laymen. Bowdoin College, the oldest and most influential, was founded on bequests of James Bowdoin in 1794, a Unitarian. The Bangor Theological Seminary, a Congregationalist institution, had for more than thirty years, until his recent death, Prof. L. L. Paine as teacher of church history, a man whose books and teaching stood for liberal Christianity.

The majority of men of leadership in the state are found, if not in the Unitarian church, in the liberal wing of their own denomination. A census in the State Legislature, not long ago, revealed the fact that more than half were placed on record as opposed to the doctrines of so-called Evangelical Christianity. The Universalist church is strong and aggressive in Maine and its people and ministers are in very friendly relations with Unitarians. Opposition to liberal Christianity is rarely bitter, and its work is tolerated everywhere except in isolated sections. It is regarded as a natural part of our common life and is judged not from the standpoint of prejudice, but from an estimate of the contribution Unitarians make to the gain and stability of society.

For New England at least, Maine is a state of great distances and our churches rarely have much intercourse with each other. The annual State Conference, the annual Hancock County Conference, and the local meetings make up the total of interdenominational life.

The circuit system was introduced into Aroostook County by the American Unitarian Association in 1901. At that time Rev. Thomas E. Chappell was placed in residence at Presque Isle. He established and maintained services at Fort Fairfield, where two churches have been built, one having been destroyed by fire. He drove to many points away from the railroad, holding regular and occasional services, delivering lectures, and distributing books through a traveling library system. His work was interrupted by ill health, but will continue under the charge of Rev. P. J. Robinson, late of Winsor, Vermont.

Similar work is done by Rev. Silas W. Sutton, pastor of the church in Ellsworth.

Maine has the largest proportion of purely native stock (more than three quarters) among the New England States. Many of her best sons were killed in the Civil War. Many more, some of conspicuous eminence, gave their energies to the building up of the Northwest Territory. As good statistics as we have indicate that of about 134,000 families in fifteen counties, 68,000 or more than half have no relig-

ious associations whatever. The rural districts are, in spite of much missionary work, in sad condition of ignorance and religious apathy. Divorce is more common than in any other state.

The sphere of Unitarianism is plainly marked out. Maine people demand of us the maintainance of a dignified and intelligent worship. All special revival methods are abortive. The zeal of new-found preachers must be coupled with a wisdom that shall expect slow growth as a prophecy of lasting growth. The conditions in Maine are conservative. And the people's apathy is caused by nothing more than the lack of ministers, whose chief task is the bearing of religious natural problems and the exhibition of patient consecrated persistence in the working out of those problems.

The Eliot Church in South Natick

BY REV. J. F. MEYER.

THE village of South Natick—the first settlement of Natick, which has since outgrown its borders,—was originally an Indian town, founded on the banks of the winding Charles, by John Eliot, the great apostle to the Indians.

The praying Indians, as Eliot's converts were called, came here from Nonantum, now a part of Newton. Eliot's purpose was to remove them from the temptation to drink and the danger of relapse into paganism, consequent upon living in the midst of the heathen. At first John Eliot preached under the famous Eliot Oak, to which Longfellow's poem is addressed, and which still stands in the immediate proximity of the church.

As early as 1651 the first meeting-house was erected. The work was done by a white carpenter under Eliot's direction. It was a plain wooden house, 25 by 50 feet in dimension, English style, two stories high, and was utilized as a school house, storeroom and Eliot's study, as well as a church. It stood inside a large circular fort, palisaded with trees; thus guarding against attacks from the hostile Mohawks, Mohegans and other enemies The building still stood in 1699.

The pastoral labors of Eliot among the Natick Indians were continued after his death by Daniel Takawambpait, a full blooded Indian, who was a graduate of Harvard College. His ministry extended from 1690-1716. His grave, in the heart of the village, is marked by a large stone, which stands almost on the sidewalk of one of the principal streets. The second meeting house was built in 1700 and remained standing until 1721. Josiah Shenks and John Nemunino, two Indians, were the only preachers who ministered in this church. They did their work under the supervision and with the assistance of Daniel Gookin, the white minister of Sherborn.

The third meeting house was commenced in 1721 and still stood in 1749. The Rev. Oliver Peabody was the only minister during this time, and he continued to serve as the village parson until 1752.

The fourth church structure was 'raised' in 1749, finished in 1767, and still stood in 1812. The Rev. Stephen Badger ministered to the congregation

for the most of this period, i. e. from 1753 to 1799. After the close of his ministry the church building was abandoned by the worshippers and used as a storehouse until 1812, when it was demolished by the young men in an election day frolic.

South Natick is the scene of Mrs. Harriet Beecher Stowe's "Oldtown Folks;" Stephen Badger was the real Parson Lothrop, whose parsonage till stands, and many other notable citizens of the village appear with changed names in Mrs. Stowe's famous story. This gifted woman lived here for some time during her early married life, her husband being of an old South Natick family; and the old "Stowe House" is still standing, though much altered and removed from its original site.

The present meeting house was erected in 1828. Great improvements were made in 1860. In 1904-5 it was completely renovated and restored in the colonial style at considerable expense, at the suggestion and through the generosity of the Hunnewell family, members of the parish, whose quiet beneficence merits the lasting gratitude of this church and community. It is now as beautiful a church of its kind as is to be found anywhere, and is a fitting memorial to the man whose name it bears,—ELIOT,—in the village where he labored so arduously for his Indians. A beautiful memorial tablet has been placed in the church. In graven letters of gold, on a mahogany background, it gives the dates of the five meeting-houses and the names of all the ministers from the beginning, the whole surrounded by a frame of pure white. The white panel across the top of the tablet bears the legend, "Here the Apostle Eliot preached to the Praying Indians." The record of ministers begins with the names of the three Indians, Daniel Takawambpait, Josiah Shenks and John Nemunino.

At one time representatives of the three races, the red, the white and the black, worshipped together in a church on this site. The church has always preserved something of this interracial character, for whereas the membership of most of our old New England churches is composed almost exclusively of people of pure English (American) stock, this little church ministers to-day to people of English, Scotch, Irish, German and Swedish nationality. The present minister has preached here in the German language to good congregations. Perhaps these historic facts may prophecy the time when all nations and races will accept the message of liberal christianity.

In Oliver Peabody's time, the people who attended this church had to step across the ditch which surrounded the fort in Eliot's time. In Stephen Badger's time, a wag from a neighboring town, upon being shown the barnlike structure which served as a church exclaimed facetiously: "O Lord, I have heard of thy house, but now I have seen thy barn."

In striking contrast to these primitive structures, stands the present beautiful church, upon entering which, the worshiper or visitor, may appropriately say, not only in a spiritual sense, but also with reference to outward, material surroundings: "How beautiful are thy tabernacles, O Lord!"

A complete set of the "Unity Pulpit," including all the sermons preached by Rev. Minot J. Savage, D. D., at Unity Church, Boston, that were published in serial form, is offered for sale by a gentleman who is obliged to break up his library at this time. The set contains seventeen volumes bound in cloth and in excellent condition. Address Unitarian Headquarters, 104 East 20th St., New York.

Liberal Conference at Columbus, Ohio.

The attention of our Universalist and Unitarian churches may well be called to the spirit of the Liberal Conference held in the Universalist Church at Columbus, Ohio, Feb. 13, 14 and 15. The planning and success of the Conference must be attributed to Dr. E. L. Rexford, the Universalist minister at Columbus. The spirit of the man characterized the spirit of the Conference.

Two principle notes rang throughout the meetings—one was that religion is an affair of life; the other, that of the desirability of the federation of the different denominations.

As to the first, let us note that all the papers were not given by men engaged in strictly religious work. A glance at the programme shows us a lawyer, a state librarian, a supreme court reporter and a college president. Yet everyone of these papers was religious because it proclaimed the best in its own sphere of life. Throughout the Conference the broader meaning of the religious life was emphasized. Religion concerns itself with every walk of life.

As to the second note of the meetings the general opinion of the Conference was that the time for the union of the denominations is not ripe. Yet the spirit of the whole Conference was that of a living prediction, and a looking forward toward federation.

All seemed to feel that federation in the future is not a mere air-castle. The Conference seemed to bind people together in a renewed determination to do all they could to bring about the much desired federation. In many a mind the hope for union was strengthened into belief in its coming reality.

Enthusiasm and spiritual earnestness dominated every session. The outlook was optimistic. Each speaker spoke from his heart, and seemed proud of his message. Those who attended were drawn into a closer fellowship, and went away with deeper faith.

H. A. MACDONALD.

Patriotism.

Attorney Wm. A. Hoffman delivered an address on Patriotism at a Lincoln service at the Unitarian Church at Sidney, N. Y., February 18th. Mr. Hoffman said in part: "The past half centuries unparalleled development of material wealth and prosperity has left its impress upon our national character. The keener patriotic sensibilities have been dulled by the fierce competition for commercial success and we are drifting farther away from the ideals of the past. Whenever there is such large measure of material success as ours there is sure to be temptations and resulting corruption. It is the story of history. We have not attained our present position as a nation among the world's powers without a sacrifice of the ethical to the commercial spirit. The very elements of our growth have also introduced forms of weakness that have created the problems or conditions with which we have to deal in our day as citizens. No period is free from its problems and through them patriotism had its birth and out of these problems higher and better ideals are created and a higher form of civilization evolved. Love of humanity and brotherhood of man will be a still higher form of patriotism in the evolution of civilization. The nation that rises to lofty position does so by virtue of the character of its individual citizens."

Our Divinity Schools.

Meadville.

On Saturday, Jan. 27, Prof. Christie left for a sabbatical half-year abroad. He expects to spend a considerable portion of the spring in Berlin, and to return at the beginning of the next school year.

On Monday, Jan. 29, the Rev. Thos. Clayton arrived as a guest of the school. Mr. Clayton is the inaugurator of the new Unitarian movement at Allegheny, Pa. His enthusiasm and high hopes communicated themselves to the students when he told them of his interesting work at Allegheny.

Other recent guests have been the Rev. Leon A. Harvey of Erie, and the Rev. Geo. H. Badger of New York.

Monday and Tuesday, Feb. 5 and 6, Prof. W. W. Fenn of Harvard, and Mrs. Fenn were guests of Pres. and Mrs. Southworth. During this time Prof. Fenn delivered three Shaw lectures on "The Sociological Teachings of Jesus." They were given with Prof. Fenn's characteristic clearness and illumination, and were listened to with keen interest and enjoyment.

From Feb. 6 to 16 Pres. Southworth was away in the East on business connected with the school. During this time he preached at West Newton, and Northampton, Mass., and addressed a meeting of the Alliance at the church on Meeting House Hill, Dorchester, and attended a meeting of the Board of Directors of the A. U. A.

Our school was represented at the Conference of Liberal Churches, held in the Universalist Church at Columbus, Ohio, on Feb. 13, 14 and 15, by Prof. F. C. Doan, Miss C. A. Young, Mr. H. L. Pickett and Mr. H. A. MacDonald. Prof. Doan read a paper on "Religion and Life." Each of the students also read a paper.

Thursday, Feb. 15, the Rev. R. W. Boynton, on his way East, visited the school as the guest of Dr. and Mrs. Cary. In the evening he gave a lecture at the Unitarian Parish House, on "Wordsworth's Philosophy of Nature, and of Human Nature." Friday morning he gave an inspiring address to the students on "Preaching under Modern Conditions."

There is preaching every Sunday at several mission stations at Union City by Mr. S. R. Maxwell and Mr. J. F. Aner.

A movement has been started at Franklin, Pa., by Mr. W. L. Meaker, who has held services there since Jan. 21. This probably is the first liberal movement ever attempted in Franklin.

Two other students, Mr. O. E. Schneider and Mr. A. H. Sargent, are conducting preaching services at school houses in the vicinity of Meadville, where they are finding interested congregations.

Another of our students, Mr. B. W. Morrison, is doing a most commendable work at the county jail in Meadville. The work is largely personal. In conjunction with another resident of Meadville, he is assisting in holding preaching services at the jail and in ministering to the personal needs of the prisoners. They provide the prisoners with needful clothing. As far as possible they look after the welfare of the prisoners after their release, trying to teach and persuade them to become respectable and industrious citizens. At certain

times as at Christmas or Easter, they provide a dinner for the inmates of the jail. Thus in practical ways these two men are endeavoring to encourage these unfortunate men to right living.

H. A. M.

Harvard.

After the steady strain of the three weeks examination period (the terrors of which the Divinity School shares with all departments of the University) the second half year began on February 12. The school registration was slightly increased, two men (both Unitarians) entering on that date, with the intention of finishing their course in two years and a half. Professor Peabody returned about a week late, and took up his regular work so far as possible at this stage of the college year.

With the beginning of the new term began also the constant Harvard offerings of special lectures which were interrupted by the mid year period. The first of special interest to Divinity students was given on February 19 by Rev. Pitt Dillingham, principal of Calhoun Colored School. Mr. Dillingham spoke in the parlor of the Phillips Brooks house (the center of University religious life) under the auspices of the Social Service Committee. His subject was "Community Building and Small Holdings of Land in a Black Majority County." The talk was of great interest to those who believe that the negro problem can best be solved through the negro's industrial business and independent farming development in the South itself. Of more immediate interest were the William Belden Noble lectures, begun on Feb. 26 by Rev. Charles Cuthbert Hall, D. D., President of Union Theological Seminary, New York, on the general subject: "The Attitude of Jesus Christ to Foreign Races and Religions." There are to be six lectures in all, on the following subjects: Feb. 29, "Jesus Christ and World Sympathy"; Feb. 27, "Larger Meaning of Incarnation"; March 5, "Essential Unity of the Human Race"; March 6, "Temperamental Contrast Between East and West"; March 12, "Religious Insight and Experience Outside of Christianity"; March 13, "Christian Missions and the Modern World." At the monthly meeting of the Semitic Conference Mr. W. M. Crane, a graduate student in the Divinity School, read a paper on "Belief in the Curative Powers of Blood."

Announcement has just been made of a prize, offered by the trustees of the Robert C. Billings estate, of $100 for the man showing the greatest improvement in pulpit delivery during the current school year. Judgment will be made on the basis of the regular work of the contestants, supplemented by their showing in a competition to be held in May

The Sunday night preachers at Appleton Chapel during February have been Rev. S. A. Eliot, D. D. of Boston; Rev. George A. Gordon of the Old South Church (Congregational), Boston, Rev. Professor Henry Van Dyke of Princeton, N. J., and Rev. Lyman Abbott, D. D., of New York. The preachers at morning chapel during the month have been Rev. Samuel McC. Crothers, D. D., of Cambridge, and Rev. Dr. Van Dyke.

S. B. S.

"I believe in the immortality of the soul, not in the sense which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work."

—*John Fiske.*

National Alliance Notes.

As the question is often asked by those societies not yet within the organization, as well as by some of our ministers, "What is the Alliance for," it may not be amiss to once again state its primary object—To quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation, and fellowship.

In addition to the committees mentioned in the last number of this paper, one of the most important is the committee to confer with the American Unitarian Association, and all matters which concern the work of both organizations are referred to this. There are, at present, before the branches, six appeals from churches for help. Besides these, are the regular appeals from Green Harbor, Mass., and for the Meadville students. Each year a certain sum is sent to Mr. Southworth to be used at his discretion in promoting his work. For many years, the New York League contributed to the support of one student at Meadville, but for some time past it has been taking up collections at each of its seven meetings for general denominational purposes. The February collection was for Schenectady, N. Y., as it was learned that only $150 was there lacking upon the lot. At the last Alliance meeting of the Church of Messiah, N. Y., it was voted that the balance still needed should be sent by that branch, and we trust that the society will now be able to secure their loans, and soon begin building their church. The first money for the lot was given by the Messiah branch, and many members desired that the last much needed sum should come from the same source.

It was the privilege of the Corresponding Secretary to attend with the Western Secretary, Mr. Backus, the State Conference throughout the West, in the Fall. Letters from the branches formed at that time express gratitude that they were visited and put in touch with the larger body of workers in the country by coming into the Alliance. One of the most interesting societies was that of the Holland church at Grand Rapids, Mich. The Women's Society voted at once to become a branch and they have taken up active post office mission work by printing Unitarian tracts on our belief in their own language, and distributing them about the city, where there is a large Dutch poplation unable to read English.

We also went together to Neillsville, Wis., where the church had been closed for some time, with no minister, the Women's Society dormant and the children scattered throughout the other Sunday Schools. After a series of services and talks, the Alliance branch was re-formed, and new life put into the discouraged people. The Secretary of the branch writes "We all thank you for the *stirring up* you gave us. Thus can the Alliance and the Association co-operate in many places.

In the address by Rev. F. C. Southworth at the International Council at Geneva last summer, in speaking of the varied work of the American Unitarian Association he adds, "In some of these activities the Association has received able assistance from a kindred society, the National Alliance of Unitarian Women. This unique and admirable organization increases from year to year in vigor and efficiency. Choosing its officers as it does with unusual care and discrimination, retaining them in office long enough to secure in them

that wisdom which comes from experience, and adhering steadily to those lines of work which it can do effectively, it seems to combine the consecration of the apostles and the perseverance of the saints. None of our denominational gatherings are so loyally attended, and nowhere is the flame of missionary zeal more constant than in this splendid society of women."

MARY B. DAVIS, Cor. Sec'y.

A Statement of Unitarian Faiths.

By Rev. Frederick A. Hinckley.

I. The Infinite Father and Mother Spirit, eternally wise, and eternally good, immanent in all life and all time.

II. The man Jesus, like ourselves in origin, nature, and destiny, very dear to us as standing for the exaltation of service, the majesty of justice, and the beauty of love and sympathy.

III. Revelation everywhere,—in the fields, the woods, the hills and the sea; in the flowers that star the sod, and the stars which are the flowers of the sky; in the great and the good of all ages; and in the hearts we hold to our own.

IV. Human nature an evolution from small and unknown beginnings, by slow and sure advances, toward the better and the best; not a fall of man but an ascent of man.

V. Evil not an entity but a condition, good in the making, what happens as humanity feels its way gropingly on and up the steep of time.

VI. Salvation, not being saved from the wrath of God which does not exist, but an attainment, a ripening in all the graces of personal character.

VII. The spiritual life as beginning here and now, right where we are, and continuing in ways we cannot understand, in a future which must be good and beautiful in order to be a worthy continuation and enlargement of the present.

A Glimpse of Nantucket.

The stern and rock-bound coast of New England has not had a Mayflower winter, at this time, January 20th, 1906. Sunny Nantucket has had rare blessings. With two or three days of snowy walking only, the ground has been like the spring. The yellow jasmine is in bloom and on the commons, the Houstonia, Arethusa and Arbutus have dared to lift their heads. We are anxious about our garden plants, fearing the wonderful warm may force them into leaf and bud, only to be blasted and so disappoint us and them. A daily comfort is, that the prophetic vision of the birds is grounded in unerring instinct—and a blackbird has been seen in Shimmo valley.

For the betterment of our community, Mrs. Wm. B. Gurley of Washington, D. C., with the help of some of our ladies, has established a "Young Women's Christian Ass'n." the board of which consi sts of competent women, taken from all the churches. This movement will give the young girls a consciousness of an uplifting force all about them which impels them to work for righteousness, in the place of giving their interest to unimportant matters, only.

Our little church here seems to have gathered a new impetus under the fostering care of the present pastor, Rev. Edward Day. Alert and efficient in his work, he is the type of true neighborliness in his contact with all people. Nothing that can help another, is too much trouble for him to undertake.

Now we must look to it that *we* go and do likewise. We must be like the birds—we must know our spiritual springtime and work in the vineyard daily. M. T. SWAIN.

Rev. N. A. Haskell.

Rev. N. A Haskell, minister of the church at Fresno, California, after suffering several weeks from pneumonia, died in San Francisco on January 5th. The funeral services were conducted by Rev. Wm. M. Jones, Rev. Bradford Leavitt, Rev. Christopher Ruess, Rev. C. Calvert Smoot, and Rev. George B. Allen.

Mr. Haskell is survived by three sisters and a brother, and by his wife, Mrs. Carrie Goss Haskell, to whom he had been married in November, after an engagement ot several years.

Mr. Haskell was born at Harvard, Mass., in 1849, and reared on a New England farm. While yet a young man he chanced to hear a Unitarian preacher, and became the only Unitarian in a large family of Trinitarian Congregationalists. During the last year of his study in the Harvard Divinity School he preached at the Nantucket church, to which he was called immediately upon his graduation in 1871. In an active ministry of nearly thirty-five years Mr. Haskell served churches at Nantucket and Hubbardston, Mass., Vineland and Camden, N. J., Denver, Col., Dubuque, Ia., and San Jose and Fresno, California. Mr. Haskell's first wife died in 1895 during his Denver ministry.

Mr. Haskell was of an extremely optimistic temperament. He was courageous and loyal to an unusual degree. His death was hastened by an unfortunate return during apparent improvement to the Fresno pulpit, which brought on a fatal relapse. During his last days the work of the Fresno society was constantly on his mind.

He was a preacher of more than ordinary power and sometimes very profound. His sermons were for the most part on themes relating to things of the spiritual life, rather than on doctrinal or sociological subjects. His personality was such as to make him very close friends. He was very much loved by everybody with whom he came into close personal relationship.

A Prayer for To-day.

"In the Spirit of Jesus."

Our God, who art on earth, hallowed be thy name; thy Serene Peace come; thy Love govern on earth as it is governing in heaven; give us this day a willing and loving heart, that we may serve all who need, and reward all who deserve. Forgive us our impatience as we forgive those who are impatient with us. Strengthen us in the hour of temptation, but send us forth to combat and conquer over all evil. For thine is the hope and the faith, the peace, purity and beauty forever and ever. Amen.

E. S. S.

To get good, is animal; to do good, is human; to be good, is divine. The true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves. Their *task*, be it ever so glorious, is historical and transient; the majesty of their spirit is essential and eternal.—*Martineau.*

"Blessed is the man who has the gift of making friends, for it is one of God's best gifts."—*T. Hughes*

Notes on Liberal Religion Abroad.

BY REV. C. W. WENDTE—General Secretary of the International Council of Unitarian and Other Religious Liberals

(2)

THE liberal wing of the Reformed Church of France, which comprises about one-third of the descendants of the Hugenots in that country, has recently taken very important action looking towards reconciliation with their more orthodox brethren. Thirty-three years ago they were compelled to withdraw from the ancient church of their fathers by the intolerance of the orthodox majority, which not only adopted a confession repugnant to the liberal mind and conscience, but also insisted on making it obligatory for the settlement of pastors and the election of delegates to the Synods. Forming the *Delegation Liberale* a central committee of fifteen, thirty-four of the one hundred and four church consistories have, since 1873, declined to participate in the official synods. They established their own Divinity School at Paris, a liberal journal *Le Protestant*, and other adjuncts of ecclesiastical life.

To-day the impending separation of church and state in France necessitates an entire reorganization of the French Reformed Church. The latter counts only 600,000 members (with 150,000 more of Lutheran and Independent affiliations). The unwisdom of a division among Protestants in a country which contains 37,500,000 Roman Catholics, actual or nominal, is apparent. Actuated by their loyalty to their country and the Protestant cause the Liberal minority at their recent assembly at Montpelier extended overtures for a reunion of all the scattered elements of Protestant Faith. They offered to accept the creed (*Confession Bois*) of 1872 as the actual symbol or official doctrine of the reorganized church of the Hugenots, simply asking that it be not made obligatory on their individual consciences, or used to eliminate the liberal element from the church.

It remains to be seen what reception this proposal will meet with from the Orthodox majority at its coming conference at Orleans. The "right centre" composed of liberal orthodox believers, and represented by *La Vie Nouvelle*, gives it warm welcome and pleads for the reunion. The Calvinistic journals, on the other hand declare that the so-called concession of the liberals is a trick and subterfuge. They demand that the Reformed Church reconstitute itself on assuredly orthodox lines, cast out the liberal element once for all, and compel it to form a separate and Unitarian body of churches.

The financial and worldly aspects also of the Protestant churches in France engross the anxious thought of their members. As Prof. Jean Reville, the eminent leader of the liberal wing writes us: "We shall have a very busy year. It is not an easy task to organize the free church system in a country where since 1500 years church and state have been united. We are first trying to uphold the theological faculty of Paris. We liberals have made all possible concessions in our conference at Montpelier, so as to render possible a common organization with the moderate orthodox party. The Orthodox

Synod has its session next week in Orleans. Will there be a majority for the common organization?"

In concluding these notes we desire to call attention to the progress already made in organizing the Fourth Congress of the International Council of Unitarian and other Religious Liberals, to be held in Boston in late September, 1907. An executive committee has been appointed consisting of Revs. S. A. Eliot, Paul Revere Frothingham, Minot J. Savage, F. A. Bisbee, (Universalist) Mr. Edwin D. Mead, (Pres. of the Free Religious Association) and C. W. Wendte. A long list of Honorary Committeemen is being prepared, comprising many of the most distinguished names in modern religious life. Through the generosity of the Church of the Messiah in New York the preliminary expenses of the Congress have been met. We are already in active correspondence with our liberal friends abroad and have recently been able to give them substantial encouragement and aid in their local endeavors for a free and spiritual Christianity. It is intended to make this Boston Congress one of the most notable in the religious history of America. It is hoped also to hold at least one day's session in New York.

Whose Worm Dieth Not.

By Gwynne Myrick.

I blundering thought to act in noble wise
And weave rash threads of leaping heroism
Athwart the meagre fabric of my poor, dull life,
And taste the ravishing joy and fine exhileration,
(So God might grant it,) of Love's eager sacrifice,—
Because another's woe had touched my soul;—
And it turned, all, to folly.

Instead, the blighting hurt of that other's soul,
And for me, the lash of ignominy
And scorching fire of shame
That passes not.

O God compassionate! Sometime, somewhere,
Grant me a day shall dawn, revealing plain
Where yet the deed was good,—
Where puny grain of gold of high intent
Lost in the dreary bulk of bl under's dross
Were yet worth while, and shared some part
(Can it be so?) in Thine unblundering bliss
Of love eternal!

It comes not yet! Ay, still the lingering pang,—
Whatever else were good—may have been good,
In all that wretched waste of folly's ill,
The hurt that other's soul sustained thro' folly's wreck,
'Twere sin—just God, 'twere sin to pardon!

The New Willow Place Chapel House.

One of the most interesting aspects of our work in greater New York is that of Willow Place Chapel,—connected with the First Unitarian Church in Brooklyn. It was about two years ago that a movement to raise funds to enlarge the Chapel was begun and a generous gift was made by a few interested friends. This was increased by a general contribution from the entire parish, and about thirty thousand dollars was obtained for the building expenses. About a year ago the work was begun and is now completed. On Tuesday evening, February 13th, a reception was given in this building and was largely attended. On Wednesday evening, February 14th, the dedication service was held in the Chapel. The music was by the choir of the church and was fine. The addresses were all excellent, each having a particular point of interest. Rev. John P. Forbes, pastor of the First Church, dwelt on the inception of the work as a Sunday School, and its growth along lines common to all churches, and spoke of the fact that the religious side of the work was still prominent, but had a direct connection with the practical, as a motive force. Mr. Albert Mason and Mr. George C. Brackett made excellent addresses in presentation and acception of keys; Mr. Mason's, of course, largely along the line of work connected with the building. Mr. Brackett included the future needs and said the Chapel was dedicated to the "Worship of God," the new building to the "Service of Man."

Mr. Alfred L. White spoke in a somewhat reminiscent way and commented on the faithfulness of the workers from the first till the present time, and said the work was beneficial to those who came to help as well as to those dirrctly connected with the Chapel, by the lessons learned of the lives of others, the brave, patient service rendered often under diffcult surroundings, so difficult, that one wonders how it can be done at all, putting to shame those who fail under more favorable conditions.

Rev. Bernard J. Newman, pastor of the Chapel, spoke of the necessity for just the work done in Willow Place Chapel, and gave illustrations, taken from his own personal experience, that make it very plain what may be done here for the good of many who need a little sympathy and help.

It is well to state that all this has been done by the Church of the Saviour, no outside aid has been given, or asked for, or needed.

Joseph Priestley Conference.

A good meeting of this Conference was held at All Soul's Church, Washington, D. C., Tuesday evening and all day Wednesday, Feb. 6 and 7. Tuesday evening's session was very largely attended, and the speakers, Hon. Wm. H. Taft, Secretary of State, Mr. Robert S. Woodward, President of Carnegie Institute, and Dr. Edward Everett Hale, Chaplain of the U. S. Senate, (good Unitarians all,) gave vigorous account of themselves in behalf of the claims of "Religion and the Modern Mind."

Wednesday morning's session opened with brief devotional services, and a most stirring address by the Chairman of the Council, Rev. Frederic A. Hinckley, to whose sane and energetic direction a great part of the success of the Priestly Conference is due. The formal subject of the morning's discussion was "Worship, Theory and Practice," with opening addresses by Mrs. Jas H. Ecob and Rev. Alfred R. Hussey of Baltimore. Mrs. Ecob's plea was for simplicity, directness and freedom from all ecclesiasticisms in worship, with consistency in the wording of hymns and prayers, as well as sermon. The colonial rather than the gothic type of architectures, properly symbolizes the vital distinction between liberal and conservative ideals of worship.

Mr. Hussey's plea was for the personal genuineness and devotion of him who ministers. His criticism of certain types of ministers was trenchant and his illustrations pointed and very practical.

After collation, bountifully provided by the Washington ladies, the afternoon session opened with election of officers and other details of business, then Rev. Wm. M. Gilbert of Vineland, gave a spirited address on Missionary Work; Mr. John M. Boutwell discussed the work of the Young People, and Rev. Jas. H. Ecob of Philadelphia, gave an address on "The Use and Abuse of the Bible;"—incisive, plain speaking, with beautiful inspiration, and vigorous appeal for sanity and light in this important aspect of religious development.

The evening's session was a platform meeting with the theme "Religion of the People, for the People, by the People." Mrs. Anna Garlin Spencer lifted the discussion to the "highlands of the spirit" at the very beginning, mingling the poetry of her prophesy with the persuasive prose of her common sense. Rev. A. W. Hussey, Dr. Ecob, and. Rev. Geo. H. Badger continued the discussion with different phases of practical suggestion, and Mr. Hinckley closed the session with an effective review of the points in issue.

Notes From the Field

Sidney Unitarian Soc'y, Sidney, N. Y., Rev. H. E. Gilchrist, Minister

Sunday Evening Lay Services have been inaugurated by the lay members of the Society to be held on the Sunday evenings that the minister is absent. The first one was held February 18th, at which the attendance was larger than expected. The leader was W. A Hoffman, Esq., one of our leading attorneys, who gave a fine address on "Patriotism," illustrated by the life of Abraham Lincoln. It was a very auspicious beginning to what we hope will prove a successful effort.

On Sunday, February 18th, a Sunday School was organized with the following officers and teachers: Superintendent, T. Fortson Pruett; Secretary and Treasurer, Harry R. Shean; Teacher Advanced Class, W. F. Backus; Teacher Intermediate Class, Mrs. W. F. Backus; Teacher Primary Class, Mrs. T. F. Pruett.

On Sunday evening, February 25th, the second of the lay services were held, the theme being George Washington. A goodly number were present and the exercises most interesting.

Third Religious Society, Dorchester, Mass., Rev. J. H. Holmes, Minister

A weekly Calendar recently received from this venerable church indicates that its eye is not dim nor its natural force abated. It is replete with services and meetings of various kinds in which the sense of proportion is admirably observed and the power of organization recognized and all brought into harmony with a distinctly expressed Unitarian genius.

Middle States Conference Notes

At a recent meeting of the Directors of the Unitarian Conference of the Middle States and Canada, it was voted that a circular letter be addressed to the directors, calling attention to the fact that for the last two years the gifts of the churches have not been sufficient to meet the regular expenses of the Conference and urging increased donations. The deficit last year was about $200; not a large sum to make up if each church will bear its part. The Conference could well use a large sum however in direct missionary enterprises.—Why is not this a good year to accumulate a surplus in place of the deficit?

The Secretary has visited several of our churches during the month, and is able to report most encouraging conditions at almost every point. Some word in detail regarding each point may be of interest.

Schenectady, N. Y. Some increase in congregation and a net strengthening in financial conditions were evident here, despite serious losses through removal. The great need here is the building of a church home. Less than $200 remain to be raised in order to own its lot clear, and when this is accomplished, building may very promptly be begun. Very much is due to Mr. and Mrs. Lombard for their self-sacrificing leadership, which has materially strengthened the society in its own work, and widely extended its influence throughout the community.

Hamilton, Ont. The erection of the new church building has given new courage and zest to our people here, and a new organist of skill and enthusiasm, who has gathered together a young people's choir adds attractiveness to the services. Rev. W. Delos Smith of the Parkside Church Buffalo, has been asked to take charge of the society with evening services, and greatly increased congregations are coming to hear him. Hamilton certainly offers an important missionary opportunity at the present time.

Toronto, Can. Nothing could be more gratifying than to note the changes which have taken place in this city within the last few years. Large congregations are now crowding the church, especially in the evening; a most wide awake pastor's class draws together a good company of people in connection with the Sunday School, while Mr. Sunderland's sermons frequently published in the local papers give a wider influence to the church than it has ever had before.

At Meadville, the Secretary had an opportunity to confer with members of the faculty and the graduating class, as well as to hear two exceedingly vital lectures by Prof. Fenn from Harvard. The School was never in better condition. Here, also, I conferred with Rev. Leon A. Harvey, our efficient Field Agent for the Meadville district, and learned of the inter-

esting new movement at Warren, Pa., under the direction of Rev. James G. Townsend, D. D., and of the well-developing young societies at New Castle, Pa., and Youngstown, Ohio.

Allegheny, Pa. The new movement begun in this city three months ago has assumed most promising aspects. A congregation averaging a hundred continues to attend Mr. Clayton's services and a preliminary canvass reveals a strong list of people that can be counted on for permanent organization. Attractive music is provided by the liberality of the Pittsburgh church, and in Mr. Clayton the American Unitarian Association has a most valuable representative and agent. Not the least interesting aspect of the work is the newspaper recognition of these services, and the responses received through the mails from people attracted by the newspaper reports.

At Washington, D. C., the Secretary attended on his way home from this Western trip a meeting of the Joseph Priestley Conference, a report of which appears elsewhere, and learned incidentally of the great interest which is being manifested in Mr. Pierce's preaching this winter.

It was delightful to learn last month, that two of our Society's at annual meetings held on the same evening, voted to relinquish voluntarily the aid received from the A. U. A. These were Newburgh, N. Y., and Rutherford, N. J., both thriving vigorously under the leadership of new ministers. May the habit become contagious!

New York Notes

Friends of Dr. Savage (which means every body in the Unitarian fellowship and a host besides) will regret to know of his ill health, which withdraws him for a few Sundays from his preaching service. We trust that a trip away will speedily bring back his health.

The Men's Club of Yonkers, N. Y., held its annual meeting at the Broadway Central Hotel, in this city February 14, with Rev. Chas. E. St. John for speaker. The New Jersey Unitarian Men's Club had its second dinner at the Union Square Hotel on the evening of Feb. 26, with Rev. John P. Forbes for speaker. Our suburban friends inevitably find their "nearest" place of meeting within half a mile of our Unitarian Headquarters—which is as it should be.

The next meeting of the New York Sunday School Union will be held March 16th.

The next meeting of the New York Unitarian Club will be held in union with the Universalist Club of this city, March 21st, and it is understood that there will be a general exchange of Universalist and Unitarian pulpits on the Sunday preceding.

Rev. John M. Davidson of the Flatbush church, has the eager sympathy of us all, in the recent death of his beautiful wife, loved by all who knew her, and a most efficient and inspiring helper in the work of the young church there.

Services at Flushing continue with promise. Mr. Badger, Secretary of the Conference, has taken the work definitely in charge, for the present, with ready co-operation of the New York ministers.

First Unitarian Church
Ithaca, N. Y.,
Rev. Cyrus W. Heizer,
Minister

In spite of the removal of several well-to-do members of the church from the city, the society is holding its own. The congregations have increased in size and our influence is most certainly growing. Mr. Heizer has recently delivered an interesting and effective series of Sunday morning sermons on the fundamental truths of religion. Some of the subjects treated were "The God We Trust," "The Christ We Believe In," "The Hell We Fear," "The Heaven We Hope For," and "The Church We Believe In—The Church of the Disciples." The attendance of a generous sprinkling of students from the University was noticeable, notwithstanding the fact that some noted ministers from other denominations were preaching at the same time in Sage Chapel.

The Unitarian Society is represented in the recently formed Inter-Church Committee, which consists of the minister (as an honorary member) and two laymen from each Protestant church in the city, and which is seeking to improve the religious conditions of the city through cordial co-operation. One of the ways in which this committee has been working is in holding a Sunday afternoon "People's Service" in the Lyceum Opera House, especially for non-churchgoers. The music at these services is furnished by the Ithaca Band and the short address is given by one of the ministers in turn. Mr. Heizer has spoken twice at these services.

The Sunday School and the Woman's Alliance are in a prosperous condition and are doing excellent work.

First Unitarian Congregation, Toronto, Canada
Rev. J. T. Sunderland, Minister

Besides large morning congregations, our evening congregations are crowding the church to its utmost capacity, sometimes many being turned away. Forty-five persons have joined the church during the last three weeks.

Church of the Saviour, Brooklyn, N. Y.,
Rev. John P. Forbes, Minister

The church services have been better attended than any time since Mr Forbes has been minister, and the interest shown is very cheering and gratifying. The Alliance is doing splendid work which is contributing directly to the good of the church in several ways by promoting acquaintance and good fellowship and personal interest in the church. The meetings have been in charge of different committees and have been very well attended and a great deal of work for various charities in the city, as well as for our Willow Place Chapel, has been and is being done.

North Church,
Salem, Mass.,
Rev. Geo. D. Latimer, Minister

At a recent meeting of the Unitarian Church Alliance of Salem, held in this church, Rev. Ida C. Hultin gave a most inspiring address on the "Deep Things of the Soul," which was most impressive. A large audience was in attendance.

Miss Florence E. Frost of this church, left Feb. 5th for Swansborough, Onslow County, North Carolina, to engage in teaching. She enters upon this new field of usefulness with the best wishes of her many friends.

First Parish,
Sandwich, Mass.,
Rev. Milton R. Kerr, Minister

We are old, founded in 1638, the eleventh after Plymouth, but not therefore decrepit. At the opening of 1906 we found there had accumulated during the past five years a deficit of $575, $375 of which was for a new steel ceiling put in two years ago. At this time, Feb. 15, we are within $175 of the final clean up. We and our friends are determined to see the end.

At a recent meeting of the parish it was voted to hold the annual reunion and banquet the last week in March. This has become a marked event in our parish life and we would not think of dispensing with it.

The Unity Club with a membership of 30 is doing excellent work along social and intellectual lines. Eight lectures on Psychology given by the minister with readings on the same by members of the club have attracted many outside of our parish. We have every school teacher but one in the club.

First Cong'l Society,
Leominster, Mass.
Rev. Frederic J. Gauld, Minister

This old first church was never in a more flourishing condition than at the present time. The attendance at the church services is excellent, and the work of the numerous societies and clubs connected with the church is being successfully carried on.

Since the annual Parish meeting held Jan. 19th the debt of ten thousand dollars incurred in building the new church, has been paid, and the members of the parish are rejoicing in the generosity of those whose contributions have made it possible for the church to start the new year free from debt.

At the annual meeting the parish expressed its regard for their minister, and its appreciation of his seven years of loyal, faithful service, by increasing his salary.

First Cong'l Society,
Littleton, Mass.,
Rev John F. Malick, Minister

On February 8th and 9th the Back Log Club gave a drama "For one Night Only" to full houses. The parts were all well taken by home talent. About $100 was added to the treasury. And on February 1st Mr. Stanton H. King gave a talk to members of the Back Log Club and their friends in the vestry of the Unitarian Church. He told in a pleasing and impressive way of his work among the sailors and how the "Sailors Haven" in Charlestown, Mass.; was carried on—of its needs and the good it stood for among the sailors.

The Littleton, Mass., Sunday School celebrated the birthdays of Lincoln and Washington the 18th of February by appropriate selections from all the classes—14 classes usually respond none being too old or too young to attend Sunday School and take part in the exercises.

Summer Meetings

Summer meetings will be held this year at both the Isles of Shoals, N. H., and at Nantucket, Mass. While details of arrangements have not been completed for either, the Nantucket meetings will probably come the first week in July, and the Isles of Shoals meetings the week following.

First Parish Church
Gloucester, Mass.
Rev. Geo. S. Anderson, Minister

The First Parish Church of Gloucester is pleased to send word that it is in a more prosperous condition than it has been for many years. At the annual parish meeting in January the officers of the parish and of the several organizations connected with the church submitted reports, all of which told of increased activity over the preceding year and gave promise of even greater results for 1906. There has been a marked increase in attendance at the morning service since the beginning of last year which is without doubt due to the excellent sermons offered by the pastor. Many not connected with our denomination have become interested in the liberal preaching to be heard at our church, and it is not uncommon to see visitors from other churches at the morning service.

During the summer vacation, the vestry was thoroughly renovated, making perfect the ventilation and heating apparatus, besides laying a new floor and cutting through two new windows. This gives an increase of sun and light, making a proper atmosphere for the Sunday School, which is flourishing under the superintendence of Mr. Geo. Woodbury. A kindergarten has been started which meets up stairs in the church. New members are being added to the different classes so that we have now a school of about forty-five.

The Young People's Guild meets every other Sunday evening at six o'clock in the vestry. These meetings bring out a goodly number and are especially enjoyable because of their informal nature. A paper prepared by the leader himself is read, after which the subject is thrown open to discussion in which the congregation takes part. A very interesting programme of topics has been arranged for the winter and thus far has been made most helpful by the different leaders. The older members of the church come out to enjoy this service with the young people.

The minister has been conducting a class in Ethics before the Cape Ann Scientific and Literary Asscciation. This course became more popular as it progressed. It has seemed wise to continue these ethical studies in the Sunday School and all interested whether of our denomination or not are invited to join.

The young ladies of the Guild are canvassing the parish for subscriptions to THE NEW UNITARIAN.

West Upton, Mass.
Rev Carl G. Horst, Minister

Mid-week Lenten services of worship with sermons by out of town clergymen will be held as usual in the Unitarian Church. The purpose of these services is the deepening of the religious life of the community. This year's list of preachers includes not only Unitarian, but also a Methodist, Trinitarian-Congregationalist, and Universalist minister,

Sunday, Feb. 25, was again observed as "No License Sunday" and the three protestant pastors exchanged pulpits, the Methodist preaching in the Congregational Church, the Congregational in the Unitarian, and the Unitarian in the Methodist Church. This town has been fortunate in never voting license.

A most delightfully social affair took place at the Unitarian parsonage on the evening of Lincoln's birthday, to which Rev. and Mrs. Horst had invited not only all the protestant ministers and their wives of Upton, but also the Roman Catholic pastor and his sister. In planning the evening's enjoyment Rev. Mr. Horst did not tell the guests that any one except themselves were to be present. As a result each couple dropped in to dine, only to be surprised to meet all the other clergymen there. This gathering was the first of the kind within the memory of Upton residents and probably the first in the history of the town.

First Parish Church,
Bolton, Mass.,
Rev. J. N. Pardee, Minister

A portrait of the late Rev. Thomas T. Stone D. D. was presented to the First Parish Church of Bolton, Mass., on Feb. 9th with appropriate exercises. It was the gift of his children and grandchildren. Addresses were given by the present pastor, Rev. J. N. Pardee, and two former pastors, Rev. W. J. Leonard and Rev. I. F. Porter.

First Parish
Dorchester, Mass.,
Eugene R. Shippen, Minister

During the past month this church has been active in many directions. Mr. Shippen closed on Feb. 18th a series of three notable sermons on the Building of the Temple, the Foundation, the Super-structure and the Furnishings, symbolizing points in religion and character building.

The Alliance had a large gathering to welcome Mr. Southworth of Meadville, on Feb. 7th. At the March meeting Rev. Peter Gold-

smith of Salem, Mass., will speak on the Negro and Southern problems, which will be of special interest in connection with the rapidly developing work of the Alliance in the South. The recent Alliance entertainment netted nearly $200.

The Bible Class for Adults grows in interest. Subjects and leaders for March are thus announced: Did Jesus Organize a Church and Institute Sacraments? Rev. Chas. Humphreys; The Community at Jerusalem, Mr. E. T. Horne; Stephen and Philip, Mr. C. F. Kittredge; The Apostle of the Gentiles, Mrs. E. A. Fifield.

The Benevolent Society and the Wednesday Morning Sewing Club met together on Feb. 14th to hear the District Nurse of the Dorchester Relief Society. Supplies have been sent by these societies to the Dix House at Shelter Neck. Mrs. Stevens, Alliance Director, addressed the Benevolent Society on Feb. 28th.

The program-calendar of the Nathaniel Hall Society, announces for March 4th an old fashioned praise service and "sing" under the direction of Mr. F. G. May.

Cards have been recently placed in the pews asking who would like the minister to call upon them to sign their names and hand to ushers.

Mr. Shippen took part in the installation of Rev. Mr. Elberfeld at Hyde Park, Mass., on Feb. 18th.

The minister and his wife were at home to parishioners on Tuesdays in February.

First Unitarian Church Minneapolis, Minn., Rev. E. Stanton Hodgin, Minister

The First Unitarian Church of Minneapolis is happy in having successfully solved the serious problem created by the death of its beloved minister for twenty-four years, Rev. Henry M. Simmons, in the choice as his successor, of Rev. E. Stanton Hodgin, of Helena, Montana, and formerly of Humboldt, Iowa. Mr. Hodgin began his pastorate on the first Sunday of the new year, and in his opening sermon commended himself to his people in a way that promises a long and pleasant relation. He spoke of Mr. Simmon's pastorate as a cycle that had completed itself, and of his own coming as the beginning of a new period of life, whose history was yet to be written. Such relations as those of minister and people, he said, could not be made by force of contract, but must slowly grow up through invisible and intangible influences spreading from one to the other through the years. The sermon made a strong impression, which has been confirmed on the Sundays since, so that there seems little doubt that Mr. Simmon's pulpit has found the right occupant, a man who is worthy to carry on its fine and high ministry of true spiritual culture.

On Friday evening, January 26, a largely attended reception was given for Mr. Hodgin by the Woman's Club of the church. Some of his former parishioners in Humboldt who have removed to Minneapolis are coming in to add their strength to his new work. The service of installation was held on Sunday evening, February 11. The principal addresses were made by Rev Wilson M. Backus of Chicago, Secretary of the Western Unitarian Conference, and Rev. Richard W. Boynton, of Unity Church, St. Paul. Another speaker was Rev. Henry B. Taylor of St. Paul's Universalist Church, St. Paul, a classmate of Mr. Hodgin at Meadville.

Louisville, Ky.

The next meeting of the Southern Conference of Unitarian churches will be held at the Church of the Messiah, in Louisville, Ky., on May 9-10-11, 1906 We desire the attendance of all persons in our liberal cause, and hope to have a good attendance and corresponding results. The present officers are: J. A. Fairleigh, President; Rev. W. H. Ramsay, Secretary, both of Louisville, Ky,

Eureka, Cal.

A new society has been received into our fellowship, having previously stood as an independent organization. It calls itself "Unity Church;" its minister, Rev. Franklin Baker, was formerly of the Congregational fellowship, but recently became a Unitarian; congregations average one hundred and fifty. The vigorous Sunday School has a hundred and five enrolled members, and a branch of the Women's Alliance is soon to be organized.

Pacific Coast

President Samuel A. Eliot D. D., of the American Unitarian Association, is now visiting the coast, his appointments being as follows: Denver Feb. 16-19; Salt Lake City, Feb. 20-21; Redlands, Feb. 22-24; Los Angels, Feb. 24-26; Santa Barbara, Feb. 26-28; San Francisco, Mar. 1-6; Portland, Ore., Mar. 8-9; Seattle, Mar. 9-11; Tacoma, Mar. 11-13; Spokane, Mar. 14; Helena, Mar. 15-16; St. Paul, Mar. 18, returning to Boston, Mar. 20.

A WEEK OF PSALMS OF THE LARGER FAITH

Selected From the Poems of Samuel Longfellow.

SUNDAY

THE CALL.

"The laborers are forth; why tarriest here?
Their song is heard afar while thou dost dream."
O Thou who to thy children still art near
From thee upon my soul the call doth gleam!
I must no longer muse beside the stream,
No longer in green-shadowed byways lurk,
But rise and go forth girded for my work,—
To sow beside the waters garnered seeds
Of thought that shall bear fruit of noble act,
And feeling that shall flower in beauteous deeds.
Do thou supply all that my soul hath lacked,—
Do thou supply all that my soul still needs,—
The strength of will, the power to be and do
All I have dreamed of fair and good and true!

MONDAY

"BEHOLD, I MAKE ALL THINGS NEW."

O Life, that maketh all things new,—
The blooming earth, the thoughts of men!
Our pilgrim feet, wet with thy dew,
In gladness hither turn again.

From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows;
The seekers of the light are one,—

One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God,—

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,—
The Life that maketh all things new.

TUESDAY

LOOKING UNTO GOD.

"Who sees God's hand in all things, and all things in God's hand."

I look to thee in every need,
And never look in vain;
I feel thy touch, Eternal Love!
And all is well again.
The thought of thee is mightier far
Than sin and pain and sorrow are,

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears
I sink beside the road,—
But let me only think of thee,
And then new heart springs up in me.

Thy calmness bends serene above
My restlessness to still;
Around me flows thy quickening life
To nerve my faltering will;

Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in thy dear love,
Held in thy law, I stand;
Thy hand in all things I behold,
And all things in thy hand:
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

WEDNESDAY

HYMN OF WINTER.

'Tis Winter now; the fallen snow
Has left the heavens all coldly clear;
Through leafless boughs the sharp winds blow,
And all the earth lies dead and drear.

And yet God's love is not withdrawn;
His life within the keen air breathes,
His beauty paints the crimson dawn,
And clothes the boughs with glitt'ring wreaths.

And though abroad the sharp winds blow,
And skies are chill, and frosts are keen,
Home closer draws her circle now,
And warmer glows her light within.

O God! who giv'st the Winter's cold
As well as Summer's joyous rays,
Us warmly in thy love enfold,
And keep us through life's wintry days!

THURSDAY

"IN ALL AGES ENTERING HOLY SOULS."

Light of ages and of nations!
Every race and every time
Has received thine inspirations,
Glimpses of thy truth sublime.
Always spirits in rapt vision
Passed the mystic veil within;
Always hearts bowed in contrition
Found salvation from their sin.

Reason's noblest aspiration
Truth in growing clearness saw;
Conscience spoke its condemnation,
Or proclaimed the Eternal law.
While thine inward revelations
Told thy saints their prayers were heard,
Prophets to the guilty nations
Spake thine everlasting word.

Lord, that word abideth ever;
Revelation is not sealed:
Answering now to our endeavor,
Truth and right are still revealed.
That which came to ancient sages,
Greek, Barbarian, Roman, Jew,
Written in the soul's deep pages
Shines to-day, forever new!

FRIDAY

"GOD, THROUGH ALL, AND IN YOU ALL."

God of the earth, the sky, the sea,
Of all above and all below,
Creation lives and moves in thee,
Thy present life through all doth flow.

Thee in the lonely woods we meet,
On the bare hills or cultured plains,
In every flower beneath our feet,
And e'en the still rock's mossy stains.

Thy love is in the sunshine's glow,
Thy life is in the quickening air;
When lightnings flash and storm-winds blow,
There is thy power: thy law is there.

We feel thy calm at evening's hour,
Thy grandeur in the march of night:
And when the morning breaks in power;
We hear thy word, "Let there be light."

But higher far, and far more clear,
Thee in man's spirit we behold;
Thine image and thyself are there—
The Indwelling God, proclaimed of old.

SATURDAY

VESPER HYMN.

Now on land and sea descending,
Brings the night its peace profound.
And our evening hymn is blending
With the holy calm around.
Soon as dies the sunset glory
Stars of heaven shine out above.
Telling still the ancient story,—
Their Creator's changeless love.

Now, our wants and burdens leaving
To his care who cares for all,
Cease we fearing, cease we grieving;
At his touch our burdens fall.
As the darkness deepens o'er us,
Lo! eternal stars arise;
Hope and faith and love rise glorious
Shining in the spirit's skies.

SOME NEW BOOKS.

THE CITY THE HOPE OF DEMOCRACY: By Frederic C. Howe, Ph. D. Charles Scribner's Sons, New York. $1.50 net.

One cannot take up a book bearing this title without a sense of wonder at the audacity of the writer who sets before him such a thesis. The popular notion, in America at least, is that our cities are the despair of democracy; that they are utterly, irredeemably bad. Those who hold this idea, if they think far enough, cannot but believe the Republic doomed, seeing that the urban population is steadily increasing out of all proportion with the population in rural localities. Dr. Howe takes a wider and more optimistic view. Without blinking the facts, which he marshals with unsparing hand, he affirms unequivocally that our cities are far from hopeless; that, in fact, the hope of democracy lies in their redemption. That this is possible he has the courage to believe and to assert. With the source of corruption in city administration, with the boss, the party, and the System, he deals in two drastic chapters, leading up to "the way out," which, for him, is through municipal ownership of all that is included in the term "privilege." In support thereof he sets forth many striking facts. He writes as one having knowledge concerning "The Cost of the Slum," "The City's Homes," "The City's Wreckage;" points out what has been done to make "The City Beautiful"; estimates "The City's Treasure" and "The Revenues of the City"; and makes a strong appeal for "The City for the People." He ostensibly disavows the doctrines of Henry George, but nevertheless argues stoutly for the taxation of land values. Dr. Howe writes clearly and forcibly. His book is interesting, practical, and suggestive. A. E. P.

FROM SERVITUDE TO SERVICE: The History and Work of Southern Institutions for the Education of the Negro. American Unitarian Association, Boston, Mass. $1.10 net.

One of the good "Boston Notions" is the Old South Meeting-house Lectureship, devoted to the cause of education and the diffusion of progressive ideas. The contents of this book consist of lectures given by representatives of various institutions of the South for the education of the Negroes, describing their work. Of course there is some inequality of merit, as there must also be some diversity of ideal in method; but the work is all noteworthy, and for the most part presented in simple and straightforward fashion..

AUGUSTUS CONANT: Illinois Pioneer and Preacher By Robert Collyer. American Unitarian Association, Boston, Mass. Price 60 cents net.

Robert Collyer has told with a noble simplicity the story of a noble career which was not conspicuous, but vitally heroic. It is of course done in Mr. Collyer's own way, with no little quaint humor and rugged good sense suffusing the whole of it, while the restraint of its brevity makes the quiet drama of the recital all the more compelling.

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